heavenly crystal. In the twinkling of an eye, as if by an
•unseen touch, *m* inner magic, all is changed, all is new, all
is spiritual. An unsuspected meaning suffuses creation and
human events. The power of the Supreme Being that inflames
the seer inflames also what is seen. When the Spirit replies
to the spirit, it is a wonderful music, a wonderful light, the
vision of a new *Brindavan.* To see the very God of the
universe, in an instant, in a little burning bush, in an ordinary
flying bird, in the rushing waters of a lake, in a dry
and leafless tree, in a blooming rose, in a dying human, in a
material image, not only as an inspiring vital force but as a
blazing Personal Divinity, is a feat of spiritual perception
to which only a Moses, a Jesus, a Chaitanya, a Brother
Lawrence, an Emerson, a Debendranath, a Ramakrishna
is equal.

It will be seen from the above that the Holy Spirit of
the Supreme Being inspires not only saints and sages of the
past, but every one of His humble devotees who approach
Him with love and faith. The clouds still gather on the
roaring Sinai and the blooming bush at sunset burns with an
unconsuming fire. We require only the

spirit of Moses to
approach them with reverent feet! The
rose plant still
flowers in Shiraz and the nightingale sings
its wakeful song.
We need the kindling in us of the fervour of
Hafiz to behold
His Face, the Face of the Beloved,
intoxicated with the
wine of Divine Love! May He open and
quicken our spiritual
eye that we may see, realise Him, enjoy
and rejoice in His
Sweet Presence and commune with Him
everywhere !
The Rishis further proclaim that God has
singled out
man out of the whole creation for enjoying
the supreme
privilege of knowing and worshipping Him.
He has made
him a point of radiance in the great corona
of humanity where-
of He is the substance.
But, how d3es God lead man to His
worship? The
plain truth is man is naturally set towards
Gcd as towards